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LECTURE 7.—ON FAITH.

(Continued from page 443.)

1. In the preceding lectures, we treated of what faith was, and of the object on which it rested: agreeably to our plan we now proceed to speak of its effects.

2. As we have seen in our former lectures, that faith was the principle of action and of power in all intelligent beings, both in heaven and on earth, it will not be expected that we will, in a lecture of this description attempt to unfold all its effects; neither is it necessary to our purpose so to do; for it would embrace all things in heaven and on earth, and encompass all the creations of God, with all their endless varieties: for no world has yet been framed that was not framed by faith; neither has there been an intelligent being on any of God's creations who did not get there by reason of faith, as it existed in himself or in some other being: nor has there been a change or a revolution in any of the creations of God but it was effected by faith: neither will there be a change or a revolution unless it is effected in the same way, in any of the vast creations of the Almighty; for it is by faith that the Deity works.

3. Let us here offer some explanation in relation to faith that our meaning may be clearly comprehended. We ask, then, what are we to understand by a man's working by faith? We answer: We understand that when a man works by faith he works by mental exertion instead of physical force: it is by words instead of exerting his physical powers, with which every being works when he works by faith—God said, Let there be light and there was light—Joshua spake and the great lights which God had created stood still—Elijah commanded, and the heavens were stayed for the space of three years and six months, so that it did not rain: He again commanded, and the heavens gave forth rain,—all this was done by faith; and the Savior says, If you have faith as a grain of mustard seed, say to this mountain, remove, and it will remove, or say to that sycamore tree, Be ye plucked up and planted in the midst of the sea, and it shall obey you. Faith then, works by words; and with these its mightiest works have been, and will be performed.

4. It surely will not be required of us to prove, that this is the principle upon which all eternity has acted and will act; for every reflecting mind must know, that it is by rea-

son of his power that all the hosts of heaven perform their works of wonder, majesty and glory. Angels move from place to place by virtue of this power—it is by reason of it that they are enabled to descend from heaven to earth; and were it not for power of faith they never could be ministering spirits to them who should be heirs of salvation, neither could they act as heavenly messengers; for they would be destitute of the power necessary to enable them to do the will of God.

5. It is only necessary for us to say, that the whole visible creation, as it now exists, is the effect of faith—it was faith by which it was framed, and it is by the power of faith that it continues in its organized form by which the planets move round their orbits and sparkle forth their glory: So, then, faith is truly the first principle in the science of THEOLOGY, and when understood, leads the mind back to the beginning and carries it forward to the end; or in other words, from eternity to eternity.

6. As faith, then, is the principle by which the heavenly hosts perform their works and by which they enjoy all their felicity, we might expect to find it set forth in a revelation from God as the principle upon which his creatures, here below, must act, in order to obtain the felicities enjoyed by the saints in the eternal world, and that when God would undertake to raise up men for the enjoyment of himself, he would teach them the necessity of living by faith, and the impossibility there was of their enjoying the blessedness of eternity without it, seeing that all the blessings are the effects of faith.

7. Therefore, it is said, and appropriately too, that without faith it is impossible to please God. If it should be asked, Why is it impossible to please God without faith? the answer would be, because, without faith it is impossible for men to be saved; and as God desires the salvation of man he must of course desire that they should have faith, and he could not be pleased unless they had, or else he could be pleased with their destruction.

8. From this we learn that the many exhortations which have been given by inspired men to those who had received the word of the Lord, to have faith in him, were not mere common-place matters, but were for the best of all reasons, and that was, because without it there was no salvation, neither in this world nor in that which is to come. When men begin to live by faith they begin to draw near to God; and when faith is perfected they are like him; and because he is sav-

ed they are saved also; for they will be in the same situation he is in, because they have come to him; and when he appears they shall be like him, for they will see him as he is.

9. As all the visible creation is an effect of faith, so is salvation, also. (We mean salvation in its most extensive latitude of interpretation, whether it is temporal or spiritual.) In order to have this subject clearly set before the mind, let us ask what situation a person must be in, in order to be saved? or what is the difference between a saved man and one who is not saved? We answer from what we have before seen of the heavenly worlds, they must be persons who can work by faith, and who are able, by faith to be ministering spirits to them who shall be heirs of salvation. And they must have faith to enable them to act in the presence of the Lord, otherwise they cannot be saved. And what constitutes the real difference between a saved person and one not saved, is the difference in the degree of their faith: one's faith has become perfect enough to lay hold upon eternal life, and the other's has not. But to be a little more particular, let us ask, where shall we find a prototype into whose likeness we may be assimilated, in order that we may be made partakers of life and salvation? or in other words, where shall we find a saved being? for if we can find a saved being, we may ascertain without much difficulty, what all others must be, in order to be saved: we think, that it will not be a matter of dispute, that two beings, who are unlike each other, cannot both be saved; for whatever constitute the salvation, of one, will constitute the salvation of every creature which will be saved: and if we find one saved being in all existence, we may see what all others must be, or else not be saved. We ask, then, where is the prototype? or where is the saved being? We conclude as to the answer of this question, there will be no dispute among those who believe the bible, that it is Christ: all will agree in this that he is the prototype or standard of salvation, or in other words, that he is a saved being. And if we should continue our interrogation, and ask how it is that he is saved, the answer would be, because he is a just and a holy being; and if he were any thing different from what he is he would not be saved; for his salvation depends on his being precisely what he is and nothing else; for if it were possible for him to change in the least degree, so sure he would fail of salvation and lose all his dominion, power, authority and glory, which constitutes salvation; for salvation consists in the glory, authority, majesty, power and dominion which Jehovah possesses, and in nothing else; and no being can possess it but himself or one like him: Thus says John, in his first epistle, iii: 2 and 3: Behold, now we are the sons of God, and it doth not appear what we shall be; but

we know, that when he shall appear we shall be like him; for we shall see him as he is.— And any man that has this hope in him purifies himself even as he is pure. Why purify himself as he is pure? Because if they do not they cannot be like him.

10. The Lord said unto Moses, Leviticus, xix. 2: Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy. And Peter says, first epistle, i: 15 and 16: But as he who has called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And the Savior says, Matthew, xv: 48: Be ye perfect, even as your Father who is in heaven is perfect. If any should ask, why all these sayings? the answer is to be found from what is before quoted from John's epistle, that when he (the Lord) shall appear, the saints will be like him, and if they are not holy, as he is holy, and perfect as he is perfect, they cannot be like him; for no being can enjoy his glory without possessing his perfections and holiness, no more than they could reign in his kingdom without his power.

11. This clearly sets forth the propriety of the Savior's saying, recorded in John's testimony, iv: 12: Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these because I go unto the Father. This taken in connection with some of the sayings in the Savior's prayer, recorded in the 17th chapter, gives great clearness to his expressions: He says, in the 20, 21, 22, 23 and 24: Neither pray I for these alone; but for them also who shall believe on me through their words; that they all may be one, as thou, Father art in me, and I in thee, that they also may be one in us that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them, that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me and hast loved them as thou hast loved me— Father, I will that they also whom thou hast given me be with me where I am: that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world.

12. All these sayings put together, give as clear an account of the state of the glorified saints as language could give.—The works that Jesus done they were to do, and greater works than those which he had done among them should they do, and that because he went to the Father. He does not say that they should do these works in time; but they should do greater works because he went to the Father. He says, in the 24th verse; Father, I will that they also whom thou hast given me, be with me where I am; that they

may behold my glory. These sayings, taken in connection, make it very plain, that the greater works, which those that believed on his name, were to do, were to be done in eternity, where he was going, and where they should behold his glory. He had said, in another part of his prayer, that he desired of his Father, that those who believed on him should be one in him, as he, and the Father were one in each other: Neither pray I for these (the apostles) alone, but for them also who believe on me through their words, that they all may be one: that is, they who believe on him through the apostles' words as well as the apostles themselves: that they all may be one as thou, Father, art in me and I in thee; that they also may be one in us.

13. What language can be plainer than this? The Savior surely intended to be understood by his disciples, and he so spake that they might understand him; for he declares to his Father, in language not to be mistaken, that he wanted his disciples, even all of them, to be as himself and the Father: for as he and the Father were one, so they might be one with them. And what is said in the 22nd verse is calculated to more firmly establish this belief, if it needs any thing to establish it. He says, and the glory which thou gavest me, I have given them, that they may be one, even as we are one. As much as to say, that unless they have the glory which the Father had given him, they could not be one with them: For he says he had given them the glory that the Father had given him, that they might be one; or in other words, to make them one.

14. This fills up the measure of information on this subject, and shows most clearly, that the Savior wished his disciples to understand, that they were to be partakers with him in all things: not even his glory excepted.

15. It is scarcely necessary here to observe what we have previously noticed: That the glory which the Father and the Son have, is because they are just and holy beings: and that if they were lacking in one attribute of perfection which they have, the glory which they have, never could be enjoyed by them; for it requires them to be precisely what they are in order to enjoy it: and if the Savior gives this glory to any others, he must do it in the very way set forth in his prayer to his Father: by making them one with him, as he and the Father are one. In so doing he would give them the glory which the Father has given him; and when his disciples are made one with the Father and the Son, as the Father and the Son are one, who cannot see the propriety of the Savior's saying, The works which I do, shall they do; and greater works than these shall they do, because I go to the Father?

16. These teachings of the Savior most clearly show unto us the nature of salvation; and what he proposed unto the human family

when he proposed to save them—That he proposed to make them like unto himself; and he was like the Father, the great prototype of all saved beings: And for any portion of the human family to be assimilated into their likeness is to be saved: and to be unlike them is to be destroyed: and on this hinge turns the door of salvation.

17. Who cannot see, then, that salvation is the effect of faith? for as we have previously observed, all the heavenly beings work by this principle, and it is because they are able so to do that they are saved; for nothing but this could save them. And this is the lesson which the God of heaven, by the mouth of all his holy prophets, has been endeavoring to teach to the world. Hence we are told, that without faith it is impossible to please God; and that salvation is of faith, that it might be by grace to the end, the promise might be sure to all the seed. Romans 4: 16. And that Israel, who followed after the law of righteousness, has not attained to the law of righteousness. Wherefore? because they sought it not by faith, but as it were by the works of the law; for they stumbled at that stumbling stone. Romans 9: 32. And Jesus said unto the man who brought his son to him, to get the devil who tormented him, cast out, If thou canst believe, all things are possible to him that believeth. Mark, 9: 23. These with a multitude of other scriptures, which might be quoted, plainly set forth the light, in which the Savior as well as the Former Day Saints, viewed the plan of salvation. That it was a system of faith—it begins with faith, and continues by faith: and every blessing which is obtained, in relation to it, is the effect of faith, whether it pertains to this life or that which is to come. To this, all the revelations of God bear witness. If there were children of promise, they were the effects of faith: not even the Savior of the world excepted: Blessed is she that believeth, said Elizabeth to Mary, when she went to visit her;—for there shall be a performance of things which were told to her of the Lord; Luke, 1: 45. Nor was the birth of John the baptist the less a matter of faith; for in order that his father Zacharias might believe he was stricken dumb. And through the whole history of the scheme of life and salvation, it is a matter of faith: every man receives according to his faith: according as his faith was, so were his blessings and privileges; and nothing was withheld from him when his faith was sufficient to receive it. He could stop the mouths of lions, quench the violence of fire, escape the edge of the sword, wax valiant in fight, and put to flight the armies of the aliens; women could, by their faith, receive the dead children to life again; in a word, there was nothing impossible with them who had faith. All things were in subjection to the Former Day Saints, according as their faith was.—By their faith they could obtain heavenly visions,

the ministering of angels, have knowledge of the spirits of just men made perfect, of the general assembly and church of the first born, whose names are written in heaven, of God the judge of all, of Jesus the Mediator of the new covenant, and become familiar with the third heavens, see and hear things which were not only unutterable, but were unlawful to utter. Peter, in view of the power of faith 2nd epistle, 1:1, 2 and 3 says, to the Former Day Saints; grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that has called us unto glory and virtue. In the first epistle, 1:3, 4 and 5 he says, Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy, has begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

18. These sayings put together, show the Apostle's views, most clearly, so as to admit of no mistake on the mind of any individual. He says that all things that pertain to life and godliness were given unto them through the knowledge of God and our Savior Jesus Christ. And if the question is asked, how were they to obtain the knowledge of God? (for there is a great difference between believing in God and knowing him: knowledge implies more than faith. And notice, that all things that pertain to life and godliness, were given through the knowledge of God;) the answer is given, through faith they were to obtain this knowledge; and having power by faith to obtain the knowledge of God, they could with it obtain all other things which pertain to life and godliness.

19. By these sayings of the Apostle we learn, that it was by obtaining a knowledge of God, that men got the all things which pertain to life and godliness; and this knowledge was the effect of faith. So that all things which pertain to life and godliness are the effects of faith.

20. From this we may extend as far as any circumstances may require whether on earth or in heaven, and we will find it the testimony of all inspired men, or heavenly messengers, that all things that pertain to life and godliness are the effects of faith and nothing else, all learning, wisdom, and prudence fail, and every thing else as a means of salvation but faith. This is the reason that the fishermen of Gallilee could teach the world—because they taught by faith and by faith obtained. And this is the reason that Paul counted all things but dross—what he formerly called his gain he called his loss; yea, and he counted all things but loss for the excellen-

cy of the knowledge of Christ Jesus our Lord. Philippians 3: 7, 8, 9 & 10. Because, to obtain the faith by which he could enjoy the knowledge of Christ Jesus the Lord, he had to offer the loss of all things: this is the reason that the Former Day Saints knew more, and understood more of heaven, and of heavenly things than all others beside, because this information is the effect of faith—to be obtained by no other means. And this is the reason, that men, as soon as they loose their faith, run into strife, contentions, darkness, difficulties; for the knowledge which tends to life disappears with faith, but returns when faith returns; for when faith comes, it brings its train of attendants with it—apostles, prophets, evangelists, pastors, teachers, gifts, wisdom, knowledge, miracles, healings, tongues, &c. All these appear when faith appears on the earth, and disappear when it disappears from the earth. For these are the effects of faith and always have, and always will attend it. For where faith is, there will the knowledge of God be also, with all things which pertain thereto—revelations, visions, and dreams, as well as any other necessary thing in order that possessors of faith may be perfected and obtain salvation; for God must change, otherwise faith will prevail with him. And he who possesses it will, through it, obtain all necessary knowledge and wisdom, until he shall know God, and the Lord Jesus Christ, whom he has sent: whom to know is eternal life: Amen.

EXTRACT FROM THE BOOK OF MORMON.

BOOK OF NEPHI, CHAPTER XII.

AND now there cannot be written in this book, even a hundredth part of the things which Jesus did truly teach unto the people; but behold the plates of Nephi do contain the more part of the things which he taught the people; and these things have I written, which are a lesser part of the things which he taught the people; and I have written them to the intent that they may be brought again unto this people, from the Gentiles, according to the word which Jesus hath spoken. And when they shall receive this which is expedient that they should have first, to try their faith, and if it shall so be that they shall believe these things, then shall the greater things be made manifest unto them. And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation. Behold I were about to write them all which are engraven upon the plates of Nephi, but the Lord forbid it, saying, I will try the faith of my people therefore I, Mormon, do write the things which have been commanded me of the Lord. And now I, Mormon, make an end of my sayings, and proceed to write the things which have been commanded me: therefore I would that ye should behold that the Lord truly did

teach the people, for the space of three days, and after that he did shew himself unto them oft, and did break bread oft, and bless it, and gave it unto them.

And it came to pass that he did teach and minister unto the children of the multitude of whom hath been spoken; and he did loose their tongues, and they did speak unto their fathers great and marvelous things, even greater than he had revealed unto the people, and loosed their tongues that they could utter. And it came to pass that after he had ascended into heaven the second time, that he shewed himself unto them, and had gone unto the Father, after having healed all their sick, and their lame, and opened the eyes of their blind, and unstopped the ears of the deaf, and even had done all manner of cures among them, and raised a man from the dead, and had shewn forth his power unto them, and had ascended unto the Father; behold, it came to pass on the morrow, that the multitude gathered themselves together, and they both saw and heard these children; yea, even babes did open their mouths, and utter marvelous things; and the things which they did utter were forbidden, that there should not any man write them. And it came to pass that the disciples whom Jesus had chosen, began from that time forth to baptize and to teach as many as did come unto them; and as many as were baptized in the name of Jesus were filled with the Holy Ghost. And many of them saw and heard unspeakable things, which are not lawful to be written: and they taught, and did minister one to another; and they had all things common among them, every man dealing justly, one with another. And it came to pass that they did do all things, even as Jesus had commanded them. And they who were baptized in the name of Jesus, were called the church of Christ.

And it came to pass that as the disciples of Jesus were journeying and were preaching the things which they had both heard, and seen, and were baptizing in the name of Jesus, it came to pass that the disciples were gathered together, and were united in mighty prayer and fasting. And Jesus again shewed himself unto them, for they were praying unto the Father, in his name; and Jesus came and stood in the midst of them, and saith unto them, what will ye that I shall give unto you; and they said unto him, Lord, we will that thou wouldest tell us the name whereby we shall call this church; for there are disputations among the people concerning this matter. And the Lord said unto them, verily, I say unto you, why is it that the people should murmur and dispute because of this thing? have they not read the scriptures, which say you must take upon you the name of Christ, which is my name? for by this name shall ye be called at the last day; and whoso taketh upon him my name, and endureth to the end, the same shall be saved at

the last day; therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name; and ye shall call upon the Father in my name, that he will bless the church for my sake; and how is it my church, save it be called in my name? for if a church be call in Moses' name, then it be Moses' church; for if it be called in the name of a man, then it be the church of a man; but if it be called in my name, then it is my church, if it so be that they are built upon my gospel. Verily, I say unto you, that ye are built upon my gospel; therefore ye shall call whatsoever things you do call in my name; therefore if ye call upon the Father, for the church, if it be in my name, the Father will hear you; and if it so be that the church is built upon my gospel, then will the Father shew forth his own works in it; but if it be not built upon my gospel, and is built upon the works of men, or upon the works of the devil, verily I say unto you, they have joy in their works for a season, and by and by the end cometh, and they are hewn down and cast into the fire from whence there is no return, for their works do follow them, for it is because of their works that they are hewn down; therefore remember the things that I have told you.—Behold I have given unto you my gospel, and this is the gospel which I have given unto you, that I came into the world to do the will of my Father, because my Father sent me, and my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, I might draw all men unto me; that as I have been lifted up by men, even so should men be lifted up by the Father, to stand before me, to be judged of their works whether they be good or whether they be evil; and for this cause have I been lifted up; therefore, according to the power of the Father, I will draw all men unto me, that they may be judged according to their works. And it shall come to pass, that whoso repents and is baptized in my name, shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father, at that day when I shall stand to judge the world.—And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father; and this is the word which he hath given unto the children of men. And for this cause he fulfilleth the word which he hath given, and lieth not, but fulfilleth all his words; and no unclean thing can enter into his kingdom; therefore nothing entereth into his rest, save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness even unto the end. Now this is the commandment; repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand

spotless before me at the last day. Verily, verily I say unto you, this is my gospel; and ye know the things that ye must do in my church; for the works which ye have seen me do, that shall ye also do, for that which ye have seen me do, even that shall ye do; therefore if ye do these things, blessed are ye, for ye shall be lifted up at the last day.

THE JEWS.

Dr. Durbin, in his "Observations on the East," has a very interesting chapter on the restoration of the Jews—the prophecies in relation thereto—and the "signs of the times" which indicate their speedy fulfilment.

Our object in reference to this chapter is, to make some extracts which we consider of interest, as they will tend to remove prejudice too common amongst the unreflecting. Dr. Durbin says:

"The Jews are scarcely less remarkable for zeal for religion, and hatred to idolatry, than for their dispersion, unity and sympathy. For eighteen hundred years they have been plundered, trodden down, banished, and put to death in a thousand forms, all of which evils they might have avoided by renouncing their religion. Yet, as a people they have never wavered in their national faith."

"To their *dispersion*, their *unity*, their *sympathy*, their *religious zeal*, and their *hatred to idolatry*, is to be added the very little-observed fact of their literary and political, as well as commercial influence throughout the world. We are used to consider Jews only as pedlars or money-jobbers; we have not been accustomed to think of them as occupying professorships in the first universities of Europe as being members of national senates, as leading on national armies to victory, and as sitting in the cabinets of kings. Annihilate them, their property, their influence, and their relations with society, and the world would receive a shock from which it would not recover for centuries. The following passage, quoted from B. D'Israeli, himself a Jew, and a member of the British Parliament, may require a little abatement on the score of national bias, and the manner in which the facts are put, but in the great outlines they are true. It is the language of a Rothschild, under the title of *Sidonias*, to Coningsby:

"You never observe a great intellectual movement in Europe in which the Jews do not greatly participate. The first Jesuits were Jews: that mysterious Russian diplomacy, which so alarms Western Europe, is organized and principally carried on by Jews; that mighty revolution, which is this moment preparing in Germany, and which will be, in fact, a second and greater Reformation, and of which so little is as yet known in England, is entirely developing under the auspices of Jews, who almost monopolize the professorial chairs of Germany. Neander, the founder of Spiritual Christianity, and who is

Regius, Professor in the university of Berlin is a Jew. Benary equally famous in the same university, is a Jew. I think there are more than ten professors in this university who are Jews.

"A few years back we were applied to by Russia. I resolved to go myself to St. Petersburg. I had, on my arrival, an interview with the Russian minister of finance, Count Cancrin: I beheld the son of a Lithuanian Jew. The loan was connected with the affairs of Spain. I resolved on reparing to Spain from Russia. I travelled without intermission.—I had an audience immediately on my arrival, with the Spanish minister, Mendizabel: I beheld one like myself, a Jew of Aragon. In consequence of what transpired at Madrid. I went straight to Paris to consult the president of the French council: I beheld the son of a French Jew, a hero, an imperial marshal, and properly so, for who should be military heroes if not those who worship the Lord of Hosts?"

"And is Soult a Hebrew?"

"Yes; and several of the French marshalls, and the famous Massenna, for example; his real name was Manassah: but to my anecdote. The consequence of our consultation was, that some Northern power should be applied to in a friendly and mediative capacity. We fixed on Prussia: the president of the council made an application to the president minister, who attended a few days after our conference. Count Arnim entered the cabinet, and I beheld a Prussian Jew. So you see my dear Coningsby, that the world is governed by very different personages to what is imagined by those who are not behind the scenes"

D'Israeli also claims that "almost every great composer, skilled musician—almost every voice that ravishes you with its transporting strains spring from our tribe" "Rosal Meyerbeer, Mendelssohn—the three great creative minds (says he) are of Hebrew race." He continues—"Little do men of fashion—your 'musicians' of Paris, and your dandies of London—as they thrill into raptures at the notes of a Pasta or a Grisi, little do they suspect, that they are offering their homage to the sweet singers of Israel."

Many of the most intelligent, influential, and patriotic citizens of Baltimore are of the Hebrew race. The time was, when by the Constitution of Maryland, they were precluded from holding office under the State; but the restriction was wisely withdrawn, and under a more liberal and just policy, they have become entitled to the same privileges as other citizens. We trust that the time will arrive when all civil distinctions between the Jew and Gentile will be abolished throughout the world; and when every man shall be permitted to worship God according to his own inclination, unrestrained by the fear of persecution.

EXTRACTS.

From the minutes of the regular weekly session of the Grand Council.

Friday evening, Feb. 6, 1846. Council met pursuant to adjournment.

Present.

Presidents, S. Rigdon and E. Robinson.

Members.

W. White, J. B. Bosworth, R. Kincaid, A. B. Tomlinson, J. Parsons, A. S. Rigdon, Wm. Richards, T. J. Lanyon, J. Ellis, J. Cooper, James Smith, C. A. Beck, James Spratt, J. Prince, M. Smith, John Smith, J. Price.

President Rigdon arose and said I shall occupy a short time this evening in setting forth some of the principles by which the kingdom of heaven will be governed. We are approaching an important crisis in the history of ourselves, in the kingdom of God and the world; a crisis that will effect not only our eternal destiny, but that of the world also. A crisis that will require the most rigid guard over ourselves, that we may be enabled to stand approved in the sight of our God, unmoved and unshaken in our place amidst the hours of darkness and temptation, and trials, and scenes of desolation which are about to burst upon the world. Our thoughts, our words and our actions must all be regulated and governed by the law of God, at all times and upon all occasions. Our time, our talents, our energies and all we possess, must be devoted to the services of our God, and the building up of his kingdom. This can only be done by a strict observance of the law which governs his kingdom.

The nearer a people approach to the Lord, the more strict is the law by which they must be governed, and the less liberty they have to partake of the vanities and allurements of the world. For the nearer a man approaches into the presence of his God, the nearer he is assimilated in his likeness; and the nearer he attains to that point of perfection which it is the privilege of the saints to obtain, the closer will be the law which governs him.—Be ye perfect as your Father which is in heaven is perfect, says your Savior; but brethren, no man can ever obtain to that perfection, until he is willing and not only willing, but will abide the law which governs it.

I will tell you a truth which is of vast importance to the kingdom of heaven; there is no person who will stand in the presence of Christ, and partake of the fulness of his glory unless they abide the law by which he was governed. It is to this point our heavenly Father is leading us, or those of us who will endure and abide that law.

The highest glory the eternal Father himself enjoys comes by virtue of the law he abides. When the Savior was on the earth he had a law which he never transgressed, and that was the law of his priesthood; though he was tempted, like ourselves, yet he was

without sin, because he never would suffer himself to violate the law established for his government.

Those who attain to the Melchizedek priesthood, must abide the law by which the Savior was governed, if ever they enter into his glory, from the fact that no person can ever inherit the salvation or glory of any person or people, unless they will abide the same law by which that person or people obtained that glory. Though we go through all things, and suffer all things, yet we must hold sacred and inviolate, the law of our priesthood. A person who has attained this priesthood is not at liberty to do things in violation of the law of God without incurring the most fearful consequences; whilst others, who have not attained this standing, might commit the same act without incurring the same condemnation.

I want to call the attention of this council and all present, to what has been transpiring in our midst. No sooner was this council set in order before the Lord, than the word of the Lord began to run through the whole assembly of the saints; and all felt, with joy and gladness, the outpourings of the Holy Spirit. And I will now say to the members of this council, arise and magnify your calling before God, or the brethren and sisters will excell you in obtaining the choice blessings of heaven. That the word of the Lord might have free course, and run and be glorified, was this council organized; therefore it is required of you, that you keep yourselves in all righteousness before your heavenly Father, that his Spirit may have free access to your hearts, that you may at all times stand as lively oracles, through whom he can communicate his will.

How often have you said, 'you wished to see and enjoy a society where truth and righteousness should prevail and reign predominant; if you wish to enjoy such a society, be such men yourselves; practise the very things yourselves you wish to see in others, and then you will have the society you desire.—If you wish to see the word of the Lord run and be glorified, live yourselves worthy of the blessings and gifts of the gospel, and the spirit of prophecy will not only be poured out upon you but upon all the saints.

It is for this council to give character to the church and kingdom of God. If you wish to see a church have stability of character, be men of stability yourselves. If you wish to see the church governed with truth and integrity, be men of truth and integrity yourselves. If you wish to enjoy the society of a virtuous, honest and upright people, be virtuous, honest and upright yourselves; live by the same principles which you wish to see in others, and then you will have the very society you wish.

Much has been said about the kind of society we would like to have and live in, but we

do not seem to consider that it remains for ourselves to form that society, yet this is the case. It remains for the members of this grand council to establish the very kind of society, they wish to enjoy; and in order to do this, they themselves must be men of stability, men of righteousness, men of integrity, men of virtue, men of faith, and men of God. Let no words escape your lips but words of truth and soberness. Let all your acts be acts of righteousness; and never suffer yourselves to speak anything but that which Jehovah will sanction.

The time has come, brethren, when the members of this church and kingdom must keep themselves in all righteousness before their God, at all times, not only when they assemble together for worship, but in their houses and families, and in all the walks of life. No one need think they can act the hypocrite in this kingdom, any length of time, for if they attempt to do it the Lord will expose them to the gaze of all; it matters not how often they may get up in meeting and tell what strong faith they have, or what unshaken confidence they possess, yet if they do not carry out the principles of righteousness in their every day life, and observe the requirements of heaven at home as well as abroad, when they get up to speak the Lord will compell them to show what spirit they are of. Do people think to deceive the Almighty? they cannot do it; he knows the inmost recesses of the human heart; our thoughts, ere they are matured, are all familiar to him. Every man and every woman, in this kingdom, must live amongst their brethren, and amongst the world, and before their God the same.

I have often heard the brethren say, I should like to see a people of one heart and of one mind; but stop, before that time comes the Lord will have to search us, as he said he would Jerusalem, with candles; and if there is any iniquity in us he will expose it, and if there is any thing wrong he will purge it out, until we can all see alike, and feel alike, and understand alike. When this is the case, the word of the Lord will govern not only this council, but the houses and families of the kingdom of heaven will be governed by it.—The time is coming when the husband will not speak to the wife only as he can speak to her in the name of the Lord; the wife will not speak to her husband only when she can speak in the same manner; also when the parent speaks to the child he will say "verily, verily, thus saith the Lord," and when the child speaks to the parent, it will say "verily, verily, thus saith the Lord," for know assuredly, the time is at hand when one echo of "VERILY, VERILY, THUS SAITH THE LORD," will resound through the kingdom of God; for then it is the will of God can be done on earth as it is done in heaven, when all are governed by the word of the Lord. There-

fore prepare your hearts for these things, brethren for it is to this point the Lord is leading us, that "all may know him from the least to the greatest."

Council adjourned by prayer, until next Saturday evening at 6 o'clock;

Friday evening Feb. 20th 1846. Council met pursuant to adjournment. There being a quorum present proceeded to business.

It was then made known by the president that Austin Cowles had resigned his place in the council. Whereupon James M'Cord, was nominated to fill his place. It being put before the council he was unanimously received. He came forward received his ordination and took his seat as a member.

Br. Ellis introduced an item of law of which the following is an extract, which was received: "Hitherto, in all the assemblings of my people to conference and other meetings of a protracted character, it has been a burden and a time of severe servitude and care about much serving, unto my handmaidens, which thing is not just or pleasing unto me, saith your God; for I desire that they should wait upon me without care or distraction, to their edification and comfort: Therefore, henceforth and forever, let this be a law in my Zion, in all her branches, her stakes and principalities, that in all the assemblings of my people of a protracted character or otherwise, this principle shall be a law unto them, that their food shall be light and plain requiring the least necessary preparation; that instead of feasting and labor it shall be a time of prayer of thanksgiving and rejoicing before me, saith the Lord. Nevertheless, if any of my people suffer inconvenience, they may prepare otherwise for themselves and it shall not be a sin unto them, so that they increase not labor in the family or place in which they sojourn."

Saturday evening 28th 1846. Council met pursuant to adjournment. Being a quorum present, proceeded to business.

There were two members to be tried this evening James M'Dowell, & Joseph Parsons.

The case of Joseph Parsons was first laid before the council. When brother J. Frazer arose and gave the word of the Lord, "verily, thus saith the Lord, Joseph Parsons can no longer be a member of this council."

The case of James M'Dowell was laid before the council when bro. Robinson arose and said, "verily, verily thus saith the Lord, he that was my servant James M'Dowell has forfeited his standing in this council by transgression, and can no longer be a member thereof."

Samuel Fields and Ezra Burr were then received and ordained to fill the vacancies.

Thursday eve, March 26, Thomas Stafford, Robert Ellis and Joseph A. Taylor were ordained members of the grand council, in the place of J. Gibson Divine, John Prince and John Smith who have fallen by transgression.

WM. RICHARDS, Secy.

MESSENGER AND ADVOCATE.

PITTSBURGH, PA. MARCH, 1846.

We have delayed the publication of this No. of our paper some weeks after it was in type, thinking it advisable to do so, to give items of the latest news from abroad, as we should not be able to issue the April No. until after we move our establishment, which has to be moved from the place we now occupy on the first of April; and immediately after the conference, which is to commence on the 6th we expect to remove over the mountains, into the Cumberland valley, which will take some weeks, so that our subscribers need not feel disappointed if they should not receive the April No. until the first of May. They may rest assured, however, that it shall be forth coming as soon as circumstances will permit.

Correspondents will please address their letters to us as heretofore, until they hear from us again.

STRANGEST OF THE STRANGE.

Under this head, we notice the sayings and doings of some whose conduct would savor of maniacism more than any thing else. There are some who profess to be great sticklers for the book of Doctrine and Covenants, and say they can see great departures from it; but let their own works and words speak for their honesty in this matter. As sure then as the book is true, and of God, there is one thing in it, which alone gives it value and that is that the church founded on it, was to be led by a man like unto Moses, whom the Lord would raise up, and that said man was to be Joseph Smith, or one ordained under his hands to this office, and the church was forbid to receive the teachings of any other.—These things all acquainted with the book know. It mattered not how many prophets might arise, those who believed and received that book, were forbidden to receive them, as their leader, unless they had been ordained under the hand of Joseph Smith. It mattered not how many letters they had received from him, this was not the evidence of their authority, but the person who led the church must be ordained to that office under his hands; and any coming who were not so, the church by that book, was forbidden to receive him or them as their leader.

According to this book the church, which is recognized as the church of Christ, was to be thus led and no other way. There is not a word said about the man whom Joseph Smith ordained, ordaining somebody else to act in

his place. The people were forbidden to receive any one only Joseph Smith or one ordained under his hands, and the same book declares that if Joseph Smith did transgress and was taken that another should be planted in his stead; that is, to lead the church, and that Joseph Smith had or would have power after his transgression, to do this thing.

Now Joseph Smith is gone, did he do as the book said he would do, all know he did. Then the question is forever settled, if that book is of God, the church is forbid to receive the teachings of any other than that man thus ordained.

If Mr. Smith did ordain a man to that office how much regard do men have for the book about which they hypocritically say so much? all must answer none. Their pretensions are hypocrisy and shameless impudence, that no beings but those whose conscience were seared as with a hot iron, dare make. So easily has the Lord put it into the power of his saints to detect base hypocrites and shameless liars who sneak about like wolves to get a prey; but their shame will overtake them, for the Lord will vindicate his word. That such will be the results when the whole is wound up and the object for which creation was designed is obtained, is as sure as the Lord ever spake by man.

There is one fact in the book of Doctrine and Covenants pre-eminent above all others, and that is, that all are forbidden to receive the teachings of any other, but one that was ordained under the hand of Joseph Smith for that purpose. If there is no such person in existence, then all are forbidden to receive the teachings of any man living, or who will live hereafter; for Joseph Smith is dead, and cannot now or ever ordain a man to take his place; if he has not done so, then, there is an end to the book of Doctrine and Covenants; and if he did so, before his death, all are forbidden to receive the teachings of any other save that person.

What is now the condition of those who say they believe the book of Doctrine and Covenants, and yet receive the teachings of one Joseph Smith never ordained to take his place? They are absolutely ridiculous. If all attempts to become a leader to a church, which receive the book of Doctrine and Covenants as of divine origin, by any one whom Joseph Smith never ordained to that office, is not a species of maniacism, it is one of the most stupid and ignorant efforts ever made by man; though it should be the self-styled modern Joshua, Austin Cowles. How much confidence has such a man in the book of Doctrine and Covenants, or any who will receive the teachings of such a man? none at all; for that book forbids the man to receive his own teachings, as well as all others to receive them. What a figure such a stupid creature makes in the world, and in what a

ridiculous altitude do those who stupidly follow such an ignoramus, appear before the world, we leave all to say for themselves.

It is well known to all that there is a man living, and only one, whom Joseph Smith ordained to take his [Smith's] place if he were cut off, and if this man does not build, direct, and teach the church, then, no church can be built which can acknowledge the book of Doctrine and Covenants as of divine authority; for that book forbids the church to receive the teachings of any other.

The book has placed the matter in a point of light so clear that there can be no mistake there is only one way that a church can be built, in order to establish the validity of that book, and any other attempt, if it succeeds, it only proves the book of Doctrine and Covenants to be false. That book says the Lord would raise up a man, to lead his people with power like unto Moses, and from the fact of the book's saying that the church should receive the teachings of none other, but one ordained under the hands of Joseph Smith, that proves whoever that man is, that is to be like unto Moses to lead his church, he must be ordained under the hands of Joseph Smith, or else when he makes his appearance the church is forbidden to receive his teachings.

If the Lord does not or has not raised up such a man, then the book of Doctrine and Covenants is false; and if that man does not lead the church with power as did Moses, then also is the book of Doctrine and Covenants false. Seeing then there is one man, and only one on this earth, that is ordained under the hands of Joseph Smith to that power, and as there never can be another, if he does not lead the church with power as did Moses, then the book of Doctrine and Covenants is false.

Might we not then say to that stupid ignoramus, Austin Cowles, and his blockheaded Fridays, O shame where is thy blush!!! What a zeal these men have for the Doctrine and Covenants of the church, but who that reads the book but sees that their pretended zeal is the basest; stupidest, and most ridiculous hypocrisy, ever attempted to be practised by human beings, unless it was a brood of maniacs.

We deem it unnecessary to say any more at present upon this subject, if the creatures above alluded to, are not put to shame, by

their own stupidity, there can be no hope of them.

THE HOUSE OF ISRAEL.

In another column will be found an interesting extract from Professor Durbin, who has made extensive researches into the history and present condition of the Hebrew nation. That the condition of the Jews is daily improving, and their circumstances becoming more and more tolerable is a fact too well known by our readers, to require of us any lengthy arguments to prove, on this occasion. There is one important point, however, in the history of this people, to which we will call the attention of our readers:

Every biblical student must be conversant with the prophetic declarations of Moses, to the children of Israel, after they had passed through the wilderness, and had come down and taken possession of the lands of Heshbon and Bashan "from the river of Arnon unto Mount Hermon, on this side Jordan," and subdued the two kings thereof, Sihon and Og, and pitched their tents and abode for a season, in the valley over against Beth-peor. It was while Israel was dwelling in this place, that Moses, the man of God, who had led them forth from Egypt, went before the Lord, and besought the privilege of going over Jordan into the goodly land, as will appear from the following quotation from the 3rd chapter of Deuteronomy, from the 23 to 29th verse inclusive:

"And I besought the Lord at that time, saying, O Lord God, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God is there in heaven or on earth, that can do according to thy works and according to thy might? I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. But the Lord was wroth with me for your sakes, and would not hear me; and the Lord said unto me, let it suffice thee; speak no more unto me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes; for thou shalt not go over this Jordan. But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see. So we abode in the valley over against Beth-peor."

Moses, having obtained a knowledge that he could not enjoy the privilege of passing

over Jordan, before Israel, into the "land flowing with milk and honey," proceeded to make unto them, by commandment, a full development of the statutes and judgments by which they were to be governed after their establishment in the land of Canaan. Appended to this law were numerous blessings through obedience, and as many sore and grievous cursing through disobedience; some of which we may notice at this time; but our principal object is to notice more particularly, the remarkable correctness of the history which Moses gave of that people, by the spirit of prophecy, which has been fulfilled upon their heads down to the present time.—And what, to us, appears very striking, is the fact, that Moses could not close the future history of that people, as it was presented before him by the revelations of heaven, without embracing also, the awful fate and destiny of the whole world.

With this fact before our mind, it is with peculiar interest we view the change which has already commenced to take place in favor of that people; knowing most assuredly, that the words of the Lord, through his servant, will all be fulfilled; but we to the Gentile nations in the day of their fulfillment.

We will now make a few quotations from the sayings of Moses, concerning the blessings and the curse set before Israel, which will throw light on this subject, inasmuch as he declared those things which have and will most assuredly come to pass. The following sayings will be found in Deut. 28: 1—10.

"And it shall come to pass, if thou shalt hearken diligently to the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out before thee one way and flee before thee seven ways." The Lord shall command the blessings upon thee in thy store houses, and shall

that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee. The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways. And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee."

(To be continued.)

Pike County Ill. Jan. 22, 1846.

PRESIDENT RIGDON:

Dear Brother:—With pleasure I take my pen in hand, after so long a time, to redeem the promise I made you when I left Pittsburgh last fall. I would have written sooner had there any thing transpired of importance. I assure you it was not because I was unmindful of you or the cause we are engaged in, for I feel resolved by the help of God to be with you in the final triumph, although I am now far from you, and all those with whom I feel bound with a righteous and solemn covenant before God, through faith and righteousness, to bear off the kingdom triumphant, and bring in the final rest, and the only one that I have any confidence in.

My mind was firmly fixed the day you told the people of Nauvoo the course they must take for their salvation and triumph: I received it as the voice of inspiration of one chosen of God, before the foundation of the world to bare off the kingdom, and lead his people in righteousness; as such I received you, and as such I sustained you when called upon to give my decision in the midst of thousands, and by it the wrath and indignation of the multitude was heaped upon me; although my life is sought by that unhallowed throng yet my mind is firmly fixed, and unchangeable as the laws of the Medes and Persians. That God who delivered Daniel will also deliver me if I am faithful, and I shall stand with you at the final triumph. I long to be with you that I can enjoy the society of those I love. I long to be delivered from gentile bondage, and am resolved to leave as soon as I can sell what property I have here.

I feel resolved to magnify my office and go forth as soon as the Lord opens the way before me but it seems that the Mormons are resolved to strip me of all that I have, as was Job, but I am determined like him to keep my integrity.

I want an inheritance with you, in the purchase you have made, but I do not now know whether I can do any more in time to assist you in the first payment, but you may depend on at least a hundred dollars the next, I have about eight hundred bushels of corn to sell but I do not know whether I can sell in time to meet the payment, but will if possible. I shall leave here for your place next fall or

spring, unless counseled by you otherwise, as I feel subject to the powers that be; and if there is any thing that is required of me to do I am willing to do all that my means or ability will allow. Give my love to your family with all the saints in Pittsburgh, and especially those who are exiles from Nauvoo; tell them I feel that I am one with them, though absent in body; tell them I long to be with them and I trust I will ere long, God being willing.

I will now give what information I have gathered respecting the Mormons, and my opinion of the course they are going to pursue. From what I can gather from some of their scattering followers they have proposed to leave in the spring, while at the same time did not intend to do what they proposed, but wished to satisfy the minds of the people until they could get a room finished in the temple. They say we will get our endowment and then bid defiance to the mob, we cannot then be driven. This is their secret boastings, they have got a room finished, and they say the Lord has accepted the house; they are receiving there endowment, they say, and it is now said they are not going. One part of their endowment, as one of these members, says that lives near here, is, that a man that has an unbelieving wife is married to another that is a believer and sets the old one aside, and other items to match those that are mismatched, so that all may have the one allotted them in eternity. This is wholesale wife-swapping, and by this means they are going to triumph and stay where they are.

It is said by some that the twelve all left. There has been a writ for B. Young, for counterfeiting on the state bank of Missouri; a man was pointed out as being Young, but when arriving at Cathage behold it was another man. One thing is certain that unless they leave peaceably in the spring there will be another Mormon war for the people are resolved that stay they shall not. There has one woman, by the name of Abbott, left her husband and was married to an Indian Chief, two girls to two other Chiefs, and gone into the Indian country; this speaks loud what they intend to do. It is said that L. Wight is at the counsel Bluffs, with Emmet, preparing crafts to cross the Missouri river. This is all I have learned, only, that all that do not adhere to the counsel of the twelve their lives will be the forfeiture.

No more but remain your brother in the bond of the new and everlasting covenant.

GEORGE MOREY.

Elder Braidwood writes from New York, March 5, and says: "The brethren here have laid hold in good earnest, and are determined to do their duty and stand before the Lord for themselves. We are visiting from house to house praying with the brethren and giving such instruction as the spirit may direct."

Jefferson Co. N. Y. Feb. 6, 1846.

BROTHER E. ROBINSON;

Dear Sir:—I now take up my pen to write a few lines to you and all others who are interested in the cause of Zion, which is the kingdom of our God that has been organized in these last days. And the assurance I have in my heart, that it is to stand the test of all the political and ecclesiastical combinations in the world, has thus far prompted me to go forth and bear my testimony to its truth; and should I be so successful, (as I have heard the word of God,) to keep it in my heart and in my understanding, until the time of the end, so as to make me perfectly acquainted with all the principles of the kingdom, which are required of me, I shall have the present desires of my heart; for this is as far as I have yet suffered myself to covet or desire, in union with all my brethren who are determined to walk uprightly, that we may keep the spirit of the Lord in our hearts until the victory is obtained. I was sorry to see some things that appeared in the last number of the Messenger; but do not know that I have been the cause of their course; perhaps it is their choice if so I ought and am willing.

I have read President Rigdon's remarks and the proceedings of the council and now feel to say, all is right. I hope it will, at least if nothing else serve as a caution to them who are concerned in the matters; may the God of Israel be with you all is the prayer of your unworthy brother in the kingdom of God. Amen.

B. ALDEN.

We give the following correspondence which has been sent hither by a strange friend; we insert the following without alteration. It is doubtless the desire of our friend, in forwarding these papers for publication, to let our readers see the spirit which reigns in Nauvoo, and their manner of satisfying the inquiries of those who require explanations at their hand, in relation to the course they are pursuing; and on this subject the correspondence is all our readers need, to throw light on the subject; all may see upon what principle they do business, and how they satisfy the inquiries of those who seek information at their hand.

Mercer County, Pa. Dec. 4, 1845.

ELDER POST;

Dear Brother:—I received your letter of the 31st of Oct. and hasten to communicate a few lines to you in reply. It gave us much pleasure to hear once more from one whom I respect as a brother in the church of the last days; but we were somewhat surprised to hear of the sudden determination of the church to fly into the wilderness.

There are some things about which I wish to make a few inquiries, for I am at a stand. I confess, until I can get a better knowledge of this movement, than is conveyed in your letter.

The Savior declares in the 24th chapter of Matthew that "this gospel of the kingdom shall be preached as a witness unto all nations, and then the end shall come." The angel, who bore the everlasting gospel to Joseph Smith, declares that "it shall be preached as a witness to every nation, kindred, tongue and people, saying with a loud voice, fear God and give glory to him for the hour of his judgment is come." Now I wish to know if these sayings in the scriptures have been fulfilled? Are there not many nations, yea, thousands in our own country, who have never heard the everlasting glad tidings?

Is it not at the coming of the Lord Jesus, when the indignation of God shall pass over? See 26th of Isaiah on this subject. Is not the redemption of the world to come when the Lord shall stand upon mount Olivet? See Zechariah 14. Will not the redeemed of the Lord come over the waters of the great deep, according to Isaiah 51: 10, 11? Does not Micah say that the mountain of the Lord's house shall be established in the top of the mountains—that the law shall go forth of Zion and the word of the Lord from Jerusalem? Does not this prophet say also in this same chapter, that Zion shall go to Babylon and there be delivered? Is not the ensign of the Lord in the last days to be reared upon the mountains? See 18th of Isaiah.

There are some difficulties in the book of Doctrine and Covenants concerning the organization of the church as it now exists at Nauvoo, and I wish that you would indulge me in a few inquiries on this matter.

Do not the 11th and 13th sections express the fact that "another" was to be planted in Joseph Smith's stead, if he was taken away? And who is that other? According to the third section 11th paragraph, there is to be a quorum of three to preside over the whole church. In the 12th paragraph the quorum of the twelve are to act under the direction of the presidency. In the revelation to Thomas B. Marsh, the Lord says that this presidency were to be the leaders and counsellors of the twelve. William Smith has come out I understand, and says the church has been disorganized since the death of Joseph.

In revelation 101, does not the Lord say, that he had decreed a decree, that the church should realize from that very hour if they would keep the commands of the Lord, that they should begin from that time to prevail against their enemies, and they should not cease to prevail until the kingdoms of the world should become the kingdom of God?—that if they polluted their inheritances they should be thrown down? Does he not also

declare that he would raise up a man like unto Moses, through whom the redemption of Zion should come? Have not the kingdoms of this world prevailed against the people of God? and who is this man like unto Moses? If it be Brigham Young I wish you to inform me when and by whom, if ever, he was ordained a prophet, seer, revelator and translator?

I wish to have you answer these inquiries for my satisfaction—not because my faith has diminished in the truth and success of the work of heaven in the last days—but because we cannot see the consistency of the movement to which you alluded in your letter.

Was not Joseph to remain until the second coming of our Lord and master, if he abided in God. See the 66th section of Doctrine and Covenants 2nd paragraph. "And inasmuch as they are not faithful they shall be cut off, even as I will as seemeth me (the Lord) good." Joseph has been cut off, but Sidney still lives—what is the inference? If Joseph did transgress he was only to have power to appoint another in his stead? and not twelve others. Is it not announced, that Sidney Rigdon was ordained prophet, seer, revelator and translator, under the hands of Joseph, in the Times and Seasons of June, 1841? In the 85th section is he not spoken of as being "equal with Joseph?" &c.

Did not Brigham Young say, soon after the death of Joseph, that "you are now without a prophet in the flesh to guide you," and is not that published in the Times and Seasons? Did not the people vote on the eighth of August 1844, that they did not want a prophet? Have not many been cut off from the church without a trial? Have not many been driven out of the city of Nauvoo, by a band called "Whittlers?"

About these things I hope you will tell me the facts, as far as they have come to your knowledge, for I have placed much confidence in you, as you are well aware. The questions I have proposed, are of serious importance to us both, and we should decide upon these things with candor and solemnity.

I believe the Lord will have a people in the last days, who are a pure and a tried people, to whom the cry will go forth, "Behold he bridegroom cometh, go ye out to meet him;" and according to the prophecies of ancient and modern times he is to stand in a certain day upon the mount of Olives.

Will you have the goodness to write me soon, and accept our best wishes for your temporal and spiritual welfare.

Your brother in the bonds of Christ.
JOHN MATTHEWS.

Nauvoo Ill. Dec. 29, 1845.
DEAR BROTHER:—In the gospel of our Lord and Savior Jesus Christ.

I received your letter on the 20th (inst) and was glad to hear

from you, and learn the state of affairs with you. As for me I have been sick about four weeks, but I am getting well. I shall now proceed to say something concerning the church and her departure into the wilderness. But in the first place I must say I think you have been visited by some of Rigdon's or W. Smith's disciples, or else been favored with their writings. What is spoken in the 24th of Matthew will all be fulfilled; the gospel will be preached for a witness unto all nations and then the end will come; but the time has come for the gospel to be taken from the United States and be carried to all the Gentiles where it has not already been preached and also to the whole house of Israel; when we come to consider that the sound of the gospel has been heard for fifteen years in the United States we concluded if the people had felt as deeply interested in their salvation, as they would feel if they could get a thousand dollars, they would all have obeyed the gospel before this time, from Maine to Louisiana. We do not expect that the Elders have got to go into every man's house and bind him, and stuff the gospel down him, as one would *crum a turkey*.— Perhaps you remember that our high minded fathers, the president, governors, together with a majority of what is called christians and unbelievers have rejected this work and persecuted it, and likewise the lives of many of our best men have been taken, and who stand to plead in our behalf, I ask who? There is none of the high officers of our nation to befriend us, but they are now desirous to get the twelve and slay them also: The popular voice is you must leave the United States, for you cannot stay among us, and the devil or S. Rigdon whispers in the ears of the great men of our nation, the Mormons are going to stir up the Indians to war, and you had better do something immediately. And there are now at this time United State officers in this city in search of the twelve and what they will accomplish the Lord only knows.— Well if we can get out of this place, into a place where we can enjoy our liberty and our religion, and where God is the sole proprietor of the elements, and where there is no Gentile claim upon the soil, we had better go.

As for the saying of the ungodly, if the work is of God, it will stand, and if not it will fall, and if they are under the necessity of leaving Nauvoo, and of fleeing into the wilderness; that the enemy has prevailed against them; and consequently the work is not of God, it is complete nonsense; and you can now discover how little they know concerning the purposes of God. Was the work of God brought to naught when wicked men slew the Prophets, Savior, and apostles; common sense says, NO.

I shall now write more particularly in regard to our going into the wilderness. Micah in his 4th chapter, says in the last days it

shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountain, &c. there will be a literal fulfillment of this prophecy, and the Mormons in the strength of Israel's God will fulfill it. Last spring the twelve had made arrangements for going with a company called the first company to this mountain alluded to above to build the Lord a house there in the top thereof, and they found the brethren all anxious to join their company and go with them, they then agreed they should go with them into the wilderness where they could dwell safely and sleep in the woods; See, Ezekiel, 34th chapter 25th verse. The passages of scripture which you have referred to are not applicable to the point in question, but will all be fulfilled in their proper time and place. Remember, the church must go into the wilderness before they can come forth out of the wilderness fair as the Sun, clear as the moon, and terrible as an army with banners.

I shall now notice some of the items which trouble you concerning the authorities of this church. In the organization of this church, God has shown himself to be unchangeable, when Christ the head of this church and prophet too, chose twelve, who were to be chosen witnesses to preach the gospel to every creature, he delivered unto Peter the keys of the kingdom, and he acted as president over the twelve and after Christ was crucified, we find the twelve were considered competent to bear the burden and care of the church.

In the last days God has sent us a prophet to establish his kingdom upon the earth.— This prophet by the spirit of God chose twelve apostles, and to them was delivered the keys of the kingdom, and authority as anciently; and they were the traveling high council, to bear the gospel to all the nations of the earth, and inasmuch as they needed assistance they were to call the seventies and send them forth until they send as many as the labor in the vineyard requires. And Brigham Young, was appointed president over the twelve. Joseph Smith was the first president, and likewise prophet, revelator, and seer, unto the church. He chose two counselors, to advise with him in temporal matters, and also to deal with transgressors for fellowship according to the laws and revelations of Jesus Christ. These three, formed a quorum equal in authority to the twelve, and equal to seventy &c. This prophet had a spokesman like unto Moses and this was the prophet alluded too. And during the many trials and persecutions of this church, at a certain period in 1844, the combined powers of earth and hell plotted the destruction of this church, or her beloved prophet and he like the good shepherd laid down his life for the brethren, and so did Hiram, the patriarch, and this appeased the wrath of a wicked rabble and the church found a little rest for a short

time. It was a voluntary act in Joseph, in delivering himself up into the hands of the officers to go to Carthage. Joseph knew that his life would be taken and expressed the same unto his friends. Joseph the winter before his death instructed the twelve in all things pertaining to priesthood, and then told them, the care and burthen of the church rested on them. And Brigham Young was then appointed to stand in Joseph's place; Sidney Rigdon has been stumbling for years and would have been cut off, but asked forgiveness and the church retained him: But Joseph told the brethren, they would have to do with Rigdon, after he was gone, what ought to be done before; Rigdon acted the part of Judas well, and any person having the spirit of God, must know, after becoming acquainted with his career, that he is not fit to lead a herd of swine, much less the church of the living God. As you have made many quotations from the book of Covenants and commandments concerning these things, I will briefly say remember that the promise and threatnings of God are conditional, if the condition is not always expressed, it is implied. I do not think it necessary to answer all your questions, for they are formed from idle reports which have emanated from apostates, but I will try to fill up the letter with something more useful.

Since Rigdon, the Laws, Fosters, Higbees and Wm. Smith have been turned out of the church the work of God has prospered under the directions of the twelve, with Brigham at the head. Here is the most beautiful temple on the face of the earth. The upper story of the temple is finished, and dedicated to the Lord, and about two thousand have received their endowments. The knowledge which they have received, and authority in the priesthood, is sufficient to convince me that the spirit of God, and his glory, and power, are in his holy temple. And all that go into the temple with honest hearts, to receive their endowments, will beamply paid, for all their toil and hardship they have ever passed through, since they first engaged in their hearts to serve the Lord. The two middle stories of the temple, which are designed for public service are almost finished, and the basement story likewise the font is finished, it is made of hewn stone standing upon twelve oxen, and at each end twelve steps reaching to the top thereof. But to be brief you seem to think there are schisms in the church, but there are none with the authorities of the church here, but all things move forward, pertaining to the kingdom of God, in their order, you know the kingdom is not to be left to any other people, but the saints of the Most High are to take the kingdom and possess it forever. See Daniel, upon this subject. There are many bad characters in this place which call themselves saints, but are not, does that destroy the truth no; but establishes it, "the

kingdom of heaven is like a net cast into the sea which gather's of every kind." Now brother John, and sister Ruth, I shall write a few words to you concerning duty, it is your duty to pray without ceasing, to keep all the commandments, to get with the people of God, and help to bear their burdens and endure their afflictions. Also to build up God's kingdom instead of trying to find fault with it. Try to overcome the world and if you succeed in these things you will be saved and not without.

Now may the God of Israel bless you, and open your understanding that you may know your duty, concerning you, this is my earnest prayer. Amen.

Yours affectionately.

WARREN POST.

JOHN MATTHEWS.

Philadelphia, Feb. 5, 1846.

PRESIDENTS RIGDON AND ROBINSON;

Dear Brethren:—I feel it to be a duty to enclose a letter which I received this evening from W. E. McLellan, that you may know what is going on. He says, "and then if you please, you can (as Woodbury did) violate every principle of private correspondence, and send this letter back to Elder S. R. for his inspection;" this I will do. Why does he write to me to *destroy my confidence* in those I love? *Oh I see the spirit of the devil in this.*

I will inclose you two dollars, for the Messenger. I am trying to wind up my business here as fast as possible to remove my family to Chambersburgh, where I hope to do good. Pray for me that I may do all the good that is in my heart, that we may be a blessing to the people there, and not a curse, that we may live so before them that they may say *come, come.* President Rigdon's letter did me good; I read it to the church; I hope he will write soon.

I remain yours, in hope of meeting in the valley.

LEONARD SOBY.

We cheerfully publish the above, that the saints may know what disposition, a man who has the good of the kingdom of God and the welfare of Zion at heart, will make of the letters he receives from those who have apostatized from the church and kingdom of the living God, and are lifting their puny arms against the work of the Almighty.

We will now make a short extract from the letter returned by Elder Soby, showing the present, professed, faith of the writer in the place of gathering for the saints; when we will follow with an extract from a letter written by the same individual to bishop Richards, on the subject of the place of gathering in the Cumberland valley. In the extracts